1:Spier E-5 (1918) 1928
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787 in which the dead, ghosts, or spirits figure are generally held significant. The real test seems to be the subsequent occurrence of an important happening, whereupon the appropriate dream is assigned as a forecast of the event. There is always the expectation that the dream may come true.

[777] Luck is acquired in dreams, according to Sinyella. A dreamer *may* acquire good clothes like those worn by a person in a dream, or edibles such as he had. Similarly, men and women dream of good dance partners and of lovers. If a man dreamed of a successful hunt, he would speak of it the morning following, saying that it was time for him to hunt. If he was successful within a short time, he said, "That is what I dreamed," and all would rejoice.

One man, the most prolific inventor of songs used in the dances, is said to have dreamed them, or rather, to have dreamed of having been in a far country. Whether he claimed to have heard the songs there is not clear. What he saw, as described in the songs (p. 264) may well have been dream experiences.

Sinyella stated that if a man had a nightmare, dreaming for example that he had been in a distant land where there were bad people, he would wake and sing about what he had dreamed. He says, "I do not want to dream this way. When darkness is here, I want you to make me dream pleasantly;" thus he talks to the dark, the night.

[756] Shamans acquire their powers in dreams. Little Jim saw his spirit in a dream before he used his powers; Rock Jones dreamed of lightning and rain and heard the song he now uses; Mark keeps his rattle by his side to sing of what he dreams when he wakes.

159 787 Jess said that he did not see himself as an actor in his dreams. He sees parts of his body in action and feels their relation to a central core, his personality, just as he does when awake. Sometimes he dreams that his head hurts as with a headache, and when he wakes he is really suffering with one. One morning he said that he had dreamed of many different people the previous night, a pretty bad dream. His sister's husband had been buried the day before and he had cried all day and part of the night for him. He woke with a dull headache and inert limbs. On another occasion he said he had heard someone groaning in a dream the night before. A lot of men around him said it was a ghost; they were afraid. Then he woke and heard a bull bellowing up the canyon. At times he dreams of riding a horse down a declivity. First he stands on the brink and looks down to where the trees are tiny; then his horse jumps down the cliff. He is frightened and wakes.

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off in a foramen palatinum, the game is won. This game is played by four persons (men only?), two on a side. First, each member of one party swings until he misses, when it passes to the opponents. Three hundred or more counters are made of soapweed leaves split into narrow pieces, 10 cm. long. Some wider pieces have a number of slits in one end, six, ten, or twenty, corresponding to so many units. The side getting all the counters wins. 526

Possibly there is no conception of luck or supernatural aid resulting in success; at least, I recorded no expression of it and was unable to isolate the idea. In a myth the hero, who has repeatedly made a perfect score, says, "I am all right; I have good luck (*dhdnlg'iu*, I am good)." To win big stakes is *mdd$^{a}$vlgd* (*mdd$^{a}$vlg$^{a}$wlgd*, to carry big winnings.) 777

Basket dice (*wiðdvlgd*) is played in winter; four women to a side. The dice (probably *an'ā'k*) are split wildcat hind leg bones, with red bands painted across the concave face. Four are tossed in a tray basket, about 40 cm. in diameter, flat-bottomed, with sharply rising sides. All convex faces up or all concave up scores one. The player continues to toss until two of a kind appear, which is a miss. The counters are ten little sticks in a general pile from which each player draws his score. When this pile is exhausted, they draw upon the opposing party's counters, until one party has all ten. 524

Stick dice (*tóhovigd*, also playing cards) may be played at any season. Four men or women are on a side: each member of one party makes one throw, then the dice pass to the other side. They sit about an incomplete circle of small stones, 60 cm. in diameter, with a larger stone at its center. One such stone is a fragment of mano with a red cross on its face. The three dice are flat wooden billets, 3 cm. wide and 8 to 13 cm. long, with all angles rounded. These are marked with red paint on one face; usually a broad median line, sometimes a waved median line. Two sets have all three differently marked: one (50.2–1618) has a zigzag line on one, the other two are colored over the whole face and in addition one has a continuous band of diamonds incised; the second set (50.2-1619) has a median line, a cross, and three cross bands. These lines are commonly painted with the finger tip. The three dice are held between the two palms and cast on the center stone end on, but a little diagonally to cause them to bounce beyond it. The scores are: all blanks, ten; all reds, five; two reds, three; and one red, said to count one but the marker is moved over two stones. Each party has one of these markers, a little stick. These are started at the gap in the circle and advanced in opposite directions. If a throw brings the marker on the space occupied by

Although it was denied by several informants, others insisted that menstrual blood brings bad luck to hunters, and for that reason a menstruating woman formerly stayed alone a short distance from camp where men would not come in contact with her. If an unused house or brush shelter was conveniently located near her camp, a woman might occupy this for a few days, but no menstrual hut was purposefully erected. At present a menstruating woman should not enter a sweatlodge. A woman's pregnancy, but apparently not her menstrual periods, should keep her husband from using the sweatlodge. 841 881 [777] [224] [343]

Traditionally, a girl's mother or grandmother attends her during her first menses, but in practice, almost anyone related or unrelated, female or male, may take charge of the ceremony. 981

In one case, a girl's father took complete charge, including the bathing and painting of her body, although her mother was present. The mother in question offered the excuse that she merely felt "too lazy" to do it herself. The mother admitted also that she neglected to perform any of the puberty ritual for a younger daughter whose first menses occurred after the death of the girl's father. [184]

In another case, a girl's paternal grandfather attended her, although her parents and both grandmothers were available. This girl, now an adult, could offer no reason why her grandfather played this role, but in other interviews, she repeatedly indicated that a close bond existed between her and this grandfather, with whom she lived as a child and who "was always telling me stories and teaching me the right things to do." [603]

The puberty ceremony in complete form as described here, is seldom, if at all, performed today. Greatest emphasis is now placed upon the taboos against meat, intercourse, scratching, and use of too much salt, about in that order. The bed of heated rocks is used in most cases, and many girls still have their bodies bathed and their hair shampooed. Body and face painting is somewhat less emphasized, perhaps because with a decrease in gathering of wild plant foods, opuntia pears may not be on hand; and other activities and interests also tend to discourage preparation of a sufficient amount of powdered ocher. In practice, almost any combination of features from the prescribed ritual may be selected. A girl may not be kept awake long, if at all, during the night. Few girls run at sunrise and probably none run at sunset. Less emphasis than formerly is placed upon performance of camp work at this time. 881 177

## Clothing, Adornment, and Beauty Practices

In former times, style was of little importance either in clothing, ornamentation, or decoration, but both girls and boys commonly gave some attention to enhancing their attractiveness from adolescence through the courti- 291 302 832

though she may explain to the elements, "Go over there on top (on the plateau) where those people need water. We don't need it down here. We have plenty." An informant told me that a heavy storm which swelled the river on the night of August 3, 1951, was halted in this manner by a neighbor who became alarmed at the proportions the flood was reaching and who happened to be pregnant at the time. 843 789

By gesturing with only one hand, a pregnant woman can command rain to fall. (A person of either sex can bring rain during a dry period by singing a special song which everyone supposedly knows but which is considered dangerous because it may cause a great storm.)

In gambling, a pregnant woman brings luck to herself and her husband or to any other player she may stand behind. Informants added cautiously, "But if she doesn't win the first or second hand then she should quit. It shows that she won't win at that time." [777] [525]

Taboos during Pregnancy

Spier (1928, 300) states that, "For a month before birth the woman and her husband must refrain from meat, and the woman alone from very salty foods. These taboos are relaxed a month after delivery, when hemorrhages cease. Should she ignore them there will be complications. During this time she must use a stick to scratch herself." 843

Informants now variously report that taboos apply during almost an entire pregnancy or as little as a month before birth and from eight or 10 days until several months afterward. They are generally agreed that women formerly observed taboos strictly while now only a few women are very careful and some scarcely heed restrictions. Informants were not agreed as to specific details of certain taboos, sometimes expressing opposite beliefs. For example, one woman reported that a pregnant woman "can't scratch her face or belly or it will make a scar. She can't use a stick either; that would also make a scar. A stick may be used during monthlies, but not during pregnancy." Most other women stated that a scratching stick was as properly used during pregnancy as during menstruation.

Meat taboos particularly emphasized tongue, kidney, intestines, lungs, liver, tenderloin, sausages or weiners. Tongue would cause the baby to chew its own tongue; kidney or tenderloin would cause the child to be deformed, birth would be difficult, or the mother would die at birth; intestines or weiners would tangle the umbilical cord about the baby and prevent its birth; rabbit or cow's head would cause the baby's lip "to be torn the way the cow and the rabbit look" (harelip); mountain lion would cause the baby's death by choking; deer or coyote killed by a mountain lion would cause the infant to have diarrhea. Coyote meat was not eaten at any time, and proximity of a coyote carcass or pelt was dangerous to small children as a cause of diarrhea, other illnesses, or death. 843 262 825 [783]